

THE  
REVERENCE  
OF  
GODS HOUSE

A Sermon preached at  
St. Maries in Cambridge,  
Before  
THE UNIVERSITIE ON S.  
MATTHIES day, Anno 1635.

BY  
JOSEPH MEDE B.D. and late Fellow of  
Christs Colledge in Cambridge.

LEVIT. 19. 30.

*Reverence my Sanctuary.*

Cencil. Gangrense Anno Christi 325. can. 5.

Εἴ τις διδάσκει, τὸ οἶκος τοῦ Θεοῦ εὐχετατόντος (ἐστίν),  
ἀνάθεμα ἔστω.

*Si quis docet, domum Dei contemptibilem esse, Anathe-  
ma sit.*

LONDON,

Printed by M. F. for Iohn Clark, and are to be  
sold at his Shop under St. Peters Church  
in Cornhill. 1638.

# REVERENCE

**P**erlegi hanc Concionem, cui Titulus est, [The Reverence of Gods Houſe] & digniſſimam judio, qua typis mandetur.

Ex Aedibus  
Lambethanis  
Octobr. 23.  
1638.

R<sup>mo</sup> in Christo Patri, &  
D<sup>no</sup> D. Arch. Cant.  
Sacellanus Domesticus.

GUIL: BRAY.

Joseph M.B.A. B.D. and late Fellow of  
Christ's College in Cambridge.

LEWIS.

Concl. Gangrene Anno Christi 1638. cap. 2.  
Et me 1638. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

LONDON.

Printed by M. F. for John Clark, and sold by  
John Clark, at his Shop under St. Dunstons Church  
in Cornhill. 1638.

# THE REVERENCE OF GODS HOUSE.

ECCLESIASTES C. 5. vers. 1.

*Look to thy foot [or feet] when thou comest to the House of God: and be more ready to obey, than to offer the sacrifice of fooles; for they know not that they doe as will.*



**S**OLOMON, whom God chose to build that sacred and glorious Temple to his Name, it hath pleased his holy Spirit to make also our principal Instructor how wee ought to demean our selves in such sacred places. This appeares, as by that his solemne and

famous praier made at the dedication thereof, so also by this Scripture which I have now begun to read; the first seven verses of this chapter, if we will rightly understand them, being wholly spent upon that argument, and containing precepts and instructions fitted to the severall duties of holy worship we are to performe, both at our coming thither, and whilest we remaine there.

To unfold them all, were too much for the shortnesse of the time allotted me: May it please you therefore to vouchsafe me your Christian patience, and charitable attention, whilest I utter my thoughts upon the words I have now read. For the better and more distinct explication whereof, consider in them these two parts: An *Admonition*, and a *Caution*. 1. An *Admonition* of reverent and awfull demeanour when we come to Gods House; "Look to thy  
 "foot, or feet, when thou comest to the House  
 "of God. 2. A *Caution*, Not to preferre the  
 "secondary Service of God before the first  
 "and principall; Be more ready to obey, than  
 "to



“to offer the sacrifice of foales; for they know” Sect. 1.

“not, that they doe evill. In the first or Admonition I will consider two things.

1. The Place, Gods House. 2. The Duty of those who come thither; *Look to thy feet.* Of these in order, and first of the Place, Gods House.



SECTION I.



HE House of God is the place set apart for his worship and service, and so hath peculiar Relation unto him: where-with being invested, it becomes sacred & holy; not onely whilest divine duties are performed therein, as some erroneously affirme, but as long as it is for such use: namely according to the nature of other sacred things, which continue their state of separateneffe and sanctitie, so long as that relation they have unto God

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God (wherein this Sanctity consists) be not quite abolished.

To erect and set apart such places as these for the exercise of the Rites of Religion, is derived from the instinct of nature, and approved of God from the beginning. It began not with that Tabernacle or ambulatorie Temple which *Moses* caused to be made by Gods appointment at Mount Sinai, but was much more ancient. *Noah* built an *Altar*, as soone as he came out of the *Ark*: *Abraham*, *Isaac*, and *Jacob*, (wheresoever they came to pitch their Tents) erected places for divine worship, (that is, Altars with their septs and enclosures) without any speciall appointment from God. *Jacob* in particular vowed a place for divine worship, by the name of *Gods House*, where he would pay the tithes of all that God should give him, *Gen. 28*. Loe here a Church endowed! Yea *Moses* himselfe, *Exod. 33. 7*. before the *Ark* and that glorious Tabernacle were yet made, pitched a Tabernacle, for the same purpose, without the Campe, "whi-  
"ther

“ther every one that sought the Lord was to go. And all this was done *anquam receptio maris*, as a thing of custome, and as mankind by tradition had learned to accommodate the worship of the in God, by appropriating some place to that use, nature teaching them, that the work was honoured and dignified by the peculiarnesse of the place appointed for the same, and that if any work were so to be honoured, there was nothing it more becomed, than the worship and service of Almighty God, the most peculiar and incommunicable act of all others.

Nay more than this: It was beleevd in those elder times, that that Country or Territory, wherein no Place was set apart for the worship of God, was unhallowed and uncleane. Which I think, I rightly gather from that Story in the Book of *Josua*, of the Altar built by *Reuben, Gad*, and the half Tribe of *Manasse* upon the bank of the River Jordan: which *Iesua* and the Elders, as their words intimate, supposed they had done, lest the land of their pos-

Sect. 13. 2

Sect. i.

\* Note that  
our Copies of  
the Lxx here  
corruptly read  
*uueg* for  
*uueg*.

session, being by the River Jordan cut off from the land of Canaan, where the Lords Tabernacle was, and so having no place therein consecrated to the worship of their God, might otherwise be an uncleane and unhallowed habitation. Heare the words of Phineas and the Princes sent to dissuade them, *Iosua* 22. 19 and judge whether they import not as I have said. "If the land (say they) of your possession be \*uncleane, then \*passe ye over unto the Land of the possession of the LORD where the LORDS Tabernacle dwelleth, and take possession amongst us: but rebell not against the LORD, nor against us, in building you an Altar, besides the Altar of the LORD your God.

Now concerning the condition and propertie of Places thus sanctified or hallowed, what it is; whence can we learne better, than from that which the Lord spake unto Moses, *Exod.* 20. immediately after he had pronounced the Decalogue from Mount Sinai: where premising, that they should not make with Him gods of gold and gods of silver; but that they should  
"make

“make him an Altar of earth (as namely their Sect 1.  
 ambulatory state then permitted, otherwise  
 “of stone) and thereon sacrifice their burnt  
 “offerings and peace-offerings: he adds; In  
 “all places where I record my Name, I will  
 “come unto thee and blesse thee, וְיָבִיאוּ אֵלַי  
וְיִשְׁכְּנוּ עִמִּי In every place where the  
 remembrance or memoriall of my Name shall be;  
 or, wheresoever that is, which I have, or  
 shall appoint to be the remembrance or  
 memoriall of my Name and presence,  
 there I will come unto thee, and blesse  
 thee. Loe here a description of the Place  
 set apart for divine worship: It is the Place  
 where God records his Name, and comes  
 unto men to blesse them. Two things are  
 here specified; the monument, record, or  
 memoriall of Gods Name: secondly, His  
 coming or meeting there with men. Of  
 both let us enquire distinctly, what they  
 meane.

I know, it would not be untrue, to say  
 in generall, that Gods Name is recorded  
 or remembred in that place upon which  
 his Name is called, or which is called by



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Heb. 9 4

his Name (as the Scripture speakes) that is, which is dedicate to his worship and service: but there is some more speciall thing intended here; namely, the Memoriall or Monument of Gods Name, is that token or Symbole whereby he testifieth his Covenant and commerce with men. Now although the Ark called the Ark of the Covenant, or Testimonie (wherein lay the two Tables, the Book or Articles of the Covenant, and Manna, the Bread of the Covenant) were afterwards made for this purpose, to be the standing Memoriall of Gods Name and presence with his people: yet cannot that be here, either wholly, or specially aimed at; because when these words were spoken, it had no being, nor was there yet any commandment given concerning the making thereof. Wherefore the Record here mentioned, I understand with a more generall reference to any Memoriall, whereby Gods Covenant and commerce with men was testified. Such as were the Sacrifices, immediately before spoken of, and the seat of them the Altar, which



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which therefore may seeme to be in some sort, the more particularly here pointed unto. For that these were Rites of remembrance, whereby the Name of God was commemorated or recorded, and his Covenant with men renewed and testified, might be easily proved. Whence it is, that that which was burned upon the Altar is so often called the *Memoriall*; as in *Leviticus* the 2. 5. 6. and 24. chapters. Accordingly the son of *Syrach* tells us, c. 45. 16. "that Aaron was chosen out of all men living, to offer Sacrifices to the Lord; incense and a sweet savour, for a Memoriall, to make reconciliation for his people. Adde also that, *Isay* 66. 3. *Qui recordatur ibure, quasi qui benedicat Idolo. He that (without true contrition and humiliation before the Lord) recordeth, or maketh remembrance, with incense, is as if he blessed an Idol.* But I must not stay too long upon this.

You will say, What is all this to us, now in the time of the Gospell? I answer, Yes. For did not Christ ordaine the holy Eucharist to be the Memoriall of his Name in

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the New Testament? " *This* (saith he) *is*  
 " *my Body*, & τὸτο ποιῶτε ἐς τὴν ἑμὴν Ἀνά-  
 " *μνησιν*, *Doe this for my commemoration, or in*  
 " *Memoriall of me.* And what if I should  
 affirme, that Christ is as much present here,  
 as the Lord was upon the Mercy-seat be-  
 tween the Cherubins. Why should not  
 then the Place of this *Memoriall* under the  
 Gospell have some semblable sanctitie to  
 that, where the Name of God was record-  
 ed in the Law? And thogh we be not now  
 tyed to one onely Place, as those under the  
 Law were; and that God heareth the faith-  
 full prayers of his Servants, wheresoever  
 they are made unto him, (as also hee did  
 then:) yet should not the Places of his *Me-*  
*memoriall* be promiscuous and common, but  
 set apart to that sacred purpose. In a word,  
 all those sacred Memorials of the Jewish  
 Temple are both comprehended and ex-  
 celled in this One of Christians, the *Sacri-*  
*fices*, *Shew-bread*, and *Ark of the Covenant*;  
 Christs Bodie and Bloud in the Eucharist  
 being all these unto us in the New Testa-  
 ment, agreeably to that of the Apostle, *Rom.*

3.25. "God hath set forth Iesus Christ to bee Sect. 1.  
 "our <sup>inashen</sup> ~~inashen~~ <sup>tion</sup>, through faith in his blood, that  
 is, our Propitiatory or Mercy seat, for so it is  
 called in the Greek both of the old and  
 new Testament, nor is the word I think  
 ever used but in that sense, unlesse in *Ezech.*  
 43. for the Settle of the Altar.

But you will say, This Christian *Memo-*  
*riall* is not alwaies actually present in our  
 Churches, as some one or other at least of  
 those in the Law were in the Temple. I  
 answer; It is enough, it is wont to be; as  
 the Chaire of estate loses not its relation  
 and due respect, though the King be not  
 alwaies there. And remember, that the  
 Ark of the Covenant was not in Jerusa-  
 lem, when *Daniel* opened his windows  
 and prayed thitherward; yea that it was  
 wanting in the Holy Place (I meane that  
 sacred Cabinet made by *Moses*) all the time  
 of the second (or *Zorobabels*) Temple,  
 and yet the place esteemed notwithstanding  
 as if it had been there.

You will yet except and say; That in  
 the Old Testament those things were ap-  
 pointed

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pointed by divine Law and Commandment; but in the New we finde no such thing. I answer, in things for which we finde no new Rule given in the New Testament, there we are referred and left to the *analogy* of the Old. This the Apostles proof taken from thence for the maintenance of the Ministers of the Gospell, 1 Cor. 9. [*viz.* Thus were they, *Ergo* so God hath ordained that we] will give us to understand: likewise the practice of the Church in baptizing Infants, derived surely from the *analogy* of Circumcision: The hallowing of every first day of the week, as one in every seven, from the *analogy* of the Jewish Sabbath, and other the like.

Ad Evagrium.

St. Hierome witnesseth the same in that saying of his, "*Vt sciamus, traditiones Apostolicas sumptas ex Vet. Test. quod Aaron, & Filii ejus, atque Levite in Templo fuerunt; hoc sibi Episcopi, Presbyteri, atque Diaconi con- dicant in Ecclesia.*" That we may know (saith he) that the Apostolick traditions were derived from the Old Testament: that which Aaron, his Sons, and the Levites were in the Temple,

*" Temple, the same doe Bishops, Priests and* Sect 1.

*" Deacons claime in the Church. For we are to consider, that the end of Christs coming into the world was not properly to give new lawes unto men, but to accomplish the Law already given, and to publish the Gospell of reconciliation, through his Name, to those who had transgressed it. Whence it is that we finde not the style of the New Testament to carry a forme of enacting Lawes, almost any where: but those vvhich are there mentioned, to be brought in occasionally, onely by vway of prooffe, of interpretation, exhortation, application, or the like, and not as by vway of constitution or re-enacting. Meane vvhiie, lest I should be mistaken, mark vvell that I said not, the Old Testament vvas to be our rule simply in the case mentioned, but the Analogy thereof onely; that is, this regulation is to be made according to that proportion, vvhiich the difference of the two Covenants, and the things in them admits, and no further; the more particular application and limitation of vvhiich*

Matth. 5. 17, 18



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Analogy, is to be referred to the judgement and prudence of the Church.

Philip. 4. 3.

There comes here very fitly into my minde a passage of *Clemens* (a man of the Apostolick age, he whose name *St. Paul* saith was written in the Book of life) in his genuine Epistle *Ad Corinthios*, lately set forth, pag. 52. "Πάντα (saith he) ποιῶν

"ὁφείλομεν, ὅτι ὁ Θεὸς ἡμῶν ἐνταλαίνει ἐν αὐτοῖς

"καὶ καρπὸς τεταγμένων τῶν τε σεβασμῶν καὶ

"λατρίων ἐνταλαίνει. Καὶ [ἡ] εὐχή ἐστὶν ἡ

"ἀπὸ πάντων ἐκτελεσθὲν ἡμεῶν, ἀλλ' ἀειμνήτοις καὶ

"τοῖς καὶ Θεῷ. ΠΟΙΕΤΕ καὶ ἡμεῖς πάντα ἐντα-

"λαίνει. ἵνα αὐτὸς θέλων τῇ ἀφραγῇ αὐτοῦ

"ἐνλήνῃ that is; All those duties, which the

"Lord hath commanded us to doe, wee ought to

"doe them regularly and orderly: Our Obla-

"tions and divine Services to celebrate them on

"set and appointed times. For so he hath or-

"dained, not that we should doe them at hap ha-

"zard, and without order, but at certaine de-

"termined daies & times. Where also, & by who

"he will have them executed, himself hath de-

"fined according to his supreme will. But

where hath the Lord defined these things,

- 100 A

○

unlesse



unlesse he hath left us to the Analogy of the Old Testament?

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It followes in the text alledged; *There I will come unto thee, and blesse thee.* In the Place where the Lords Memoriall is, where his Colours, as I may so speak, are displayed and set up, there, in a speciall manner, he vouchsafes his presence with the sons of men to blesse them: or to speak *totumidè*, Where his memoriall is, there His *SHECINAH* or *Δόξα* is (as the Hebrew Masters terme it) that is, His GLORY. The Gentiles ascribed the presence of their gods to the places: where Images and Statues were created & consecrated for them. But such personall similitudes the God of Israel abhorres, and forbid to be made unto Him, yet promiseth his presence in every place where the Memoriall or record of his Name shall be; but of his owne appointment, not of mans devising. For thus, I suppose, is the text there to be understood, and to be construed by way of Antithesis or opposition: “*You shall not make with me gods of silver, nor gods of gold:*

*Hermes Trism.  
in Asclepio.  
Athenag. Legat.  
pro Christ.  
Origen contra  
Cels. lib. 7. & 3.  
Euseb. Prepar.  
Ev. lib. 5. c. 15.*

Se&amp;t. 2.

Verf. 25.

“An Altar onely of earth or of <sup>\*</sup>stone shalt thou  
 “make unto me, to offer thy Sacrifices upon. For  
 “in every place, where I shall record my Name,  
 “I will come unto thee, and blesse thee. And  
 here take notice, that for this reason the  
 Tabernacle of the Lord was called *וּמִן שֵׁמִי*  
 The Tabernacle of meeting; not of mens  
 meeting together, as is commonly suppo-  
 sed, when we translate it, Tabernacle of the  
 Congregation, but of Gods meeting there  
 with men. I have a good author for it. For  
 so the Lord himself gives the reason of  
 the name in three severall places of the  
 Law; *וּמִן שֵׁמִי* *וּמִן שֵׁמִי* *וּמִן שֵׁמִי*  
 “The Tabernacle of meeting, where I will meet  
 “with you. See Exod. 29. 42. 30. 36. Num.  
 17. 4. and Masius in Ios. 6. 18.



## SECTION 2.

**H**U S W E have seene, what is  
 the condition and propriety of  
 that Place, which in my Text  
 is called Gods House. But before  
 I proceed to speak of the Duty of those  
 who

who come thither (which was the second thing I propounded) there is one thing yet to be cleared, concerning that which I last mentioned; namely, How God is said to come unto, or to be present with men in one place more than another; seeing his Presence fills every place, heaven being his throne, and the whole earth his footstool. For although we read often in holy Scripture of such a SHECINAH or specialitie of the divine presence, and have it often in our mouthes; yet, what it is, and wherein the *Ratio* thereof consisteth, is seldome, if at all, enquired into. When we speak of Churches, we content our selves to say, that Gods speciall presence there is in his Word and Sacraments: But though it be true, that the Divine Majesty is there specially present where his Word and Sacraments are; yet seemes not this speciality of presence to be the same with his Word and Sacraments, but a diverse relation from them. This may be gathered, in some sort, out of those words of *Exodus*, whereupon we have so long dwelt, as where the re-

Sect. 2.

Sect. 2.

cording of Gods Name, and his coming thither, are spoken of as two: but is more strongly evinced by such instances of Scripture, where the Lord is said to have been specially present in places where this Record of his Word and Sacraments was not, as for example, to *Moses* in the Bush, to *Isaac* at *Bethel*, and the like. The true *Ratio* therefore of this *SHECINAH* or Speciality of divine presence must be sought, and defined by something which is common to all these, and not by that which is proper to some only.

Well then, to hold you no longer in suspense: this Specification of the divine presence, whereby God is said to be in one place more than another, I suppose (under correction) to consist in his *traine* or *retinue*. A King is there where his Court is, where his *traine* and *retinue* are: So God the Lord of Hosts is there specially present, where the heavenly *Guard*, the blessed Angels keep their sacred station and rendezvous.

That this is consonant to the revelation of

of holy Scripture, I shew first from the collection or inference which the Patriarch *Jacob* makes, upon that divine vision of his at *Bethel*: where having seen a ladder reaching from heaven to earth, and the Angels of God ascending and descending upon it: "Surely (saith he) the Lord is in this place, and I knew it not. How dreadful is this place! It is no other but the House of God, even the gate of heaven; that is, Heavens Guildball, Heavens Court; namely because of the Angels. For the Gate was wont to be the Judgement Hall, and the Place where Kings and Senators used to sit, attended by their guard and ministers.

Secondly, I prove it from that interpretative expression used in the New Testament of the Lords descent upon Mount Sinai, when the Law was given; intimating that the specification of the presence of the Divine Majesty there, also consisted in the Angelicall retinue there encamping. For so *St. Steven*, *Act. 7. 53.* "You who have received the Law by the disposition of Angels, and have not kept it. *St. Paul* twice; First, *Gal.*

Seet. 2.

Gen. 28.



Sect. 2.

Gal. 3. 19. *The Law was added because of*  
*“transgressions, διαταγῆς διὰ τῆς Ἀγγέλων οὐ*  
*“χει μεσίτου, ordained by Angels in the hand*  
*“of a mediator. And againe, Heb. 2. 2. hee*  
*calls the Law, “λόγῳ λαληθεὶς δι’ ἀγγέλων,*  
*“the word spoken by Angels. Howbeit in the*  
*story it selfe we find no such thing expres-*  
*sed, but onely that the Lord descended*  
*upon the Mount in a fiery and smoking*  
*cloud, accompanied with thunders and*  
*lightnings, with an earthquake, and the*  
*voice of a trumpet. VVhence then should*  
*this expreffion of St. Steven and the Apostle*  
*proceed, but from a supposition, that the*  
*speciall presence of the Divine Majesty,*  
*wheresoever it is said to be, consisted in the*  
*encamping of his sacred retinue the An-*  
*gels: for that of himself, hee, who filleth*  
*the heaven and the earth, could not de-*  
*scend, nor be in one place more than a-*  
*nother?*

Yea all the Apparitions of the Divine  
 Majesty in Scripture are described by this  
 retinue: That of the Ancient of dayes co-  
 ming to judgement, Dan. 7. 10. *“Thou-*  
*“sand*



Sec. 2.

"sand thousands ministred unto him, and ten  
"thousand times ten thousand stood before him;  
to wit, of Angels. VVhence we read in  
the Gospell, that Christ our Saviour shall  
come in the glory of his Father, that is, with  
an host of Angels, as the Holy Ghost him-  
selfe in the same places expounds it. For  
Δόξα or *Glory* here signifies the presence of  
the Divine Majesty.

In the same style, of the same Appearing  
prophesieth *Enoch*, the seventh from *Adam*,  
in the Epistle of S<sup>t</sup>. *Iude*. "Ἴδου ἡλθὲς κίε  
"ὁ τοῦς ἁγίους μυριάσιν αὐτοῦ, Behold, the Lord  
"cometh with his holy Myriads, or ten thou-  
"sands. For so it ought to be rendred, and  
not as we have it, with ten thousand of his  
Saints. VVherefore here the vulgar Latine  
comes nearer, which hath, *Ecce, Venit Do-*  
*minus in sanctis millibus suis.* A like expres-  
sion whereunto of the Divine presence  
we shall find in *Moses* Blessing, *Deut. 33.*  
"The Lord (saith he) came \*from Sinai unto  
"them, (i. unto Israel) and rose up from Seir  
"unto them, he shined forth from mount *Paran*,  
"he came with his holy ten thousands, or holy  
D "myri-

\*That is, came  
unto them re-  
sting upon Si-  
nai. Compare  
*Psal. 68. vers.*  
17. or 18.

Sect. 2.

“myriads, (for so it should be translated;  
 “then it followes) *from his right hand went*  
 “*a fiery law for them.* From whence per-  
 haps that notion of the Jewish Doctors,  
 followed by St. Steven and the Apostle,  
 that the Law was given by Angels, had  
 its beginning. And thus you have heard  
 out of Scripture, what that is, whereby  
 the speciall presence of the Divine Majesty  
 is (as I suppose) defined, that is, wherein  
 it consists; namely, such as is applyable to  
 all places, wherein hee is said to be thus  
 present, even to Heaven it selfe his throne  
 and seat of glory, the proper place (as eve-  
 ry one knowes) of Angelicall residence.

Now, according to this manner of pre-  
 sence, is the Divine Majesty to be acknow-  
 ledged present, in the Places, where his  
 Name is recorded; as in his Temple under  
 the Law, and in our Christian Oratories,  
 or Churches under the Gospell; namely,  
 that the heavenly Guard there attend, and  
 keep their rendezvous, as in their Masters  
 House: according to that vision which  
 the Prophet *Isay* had thereof, *Isay* 6. “*I saw*  
 “*the*

"the Lord (saith he) sitting upon a Throne  
"high and lifted up, and his traine filled the  
"Temple, [Lxx, and Iohn 12. Δόξα αὐτοῦ] that  
is, the Angels and Seraphims his stipatores;  
as may be gathered from that which im-  
mediately followes, where it is said, "The  
"Seraphims cried one unto another, Holy, Holy,  
"Holy is the Lord God of hosts; the whole  
"earth is full of his Glory.

Scct 2.

This King Agrippa in \* Josephus inti-  
mates, in that Oration he is said to have  
made unto the Jewes, a little before that  
fatall siege, dehorting them from rebelling  
against the Romans. Where speaking to  
the people hard by, and in view of that sa-  
cred Temple, he hath these words: "Μαρ-  
"τύρομαι δὲ ἔγωγε ὑμῶν τὰ ἁγία καὶ τοὺς ἁ-  
"γίους ἀγγέλους τοῦ Θεοῦ; I call to witnesse your  
"sacred Temple, and \* the holy Angels of God;  
namely, which encampe there.

\* De Bello Iud.  
lib. 2. cap. 16.

The same is implied in that of the 138.  
Psalme, according to the translation of the  
Lxx. and Vulgar: "Εὐαγγίζον ἀγγέλων, In con-  
"spectu Angelorum psallam tibi, adorabo ad  
"Templum sanctum tuum, & confitebor No-

\* To whom  
some think  
that voice may  
be referred be-  
fore the destru-  
ction of the  
Temple, Mi-  
gremus hinc.

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"mini tuo. i. Before the Angels I will sing  
 "praise unto thee, I will worship towards thy  
 "holy Temple, and praise thy Name.

And according to this sense I understand that of Solomon in this Book of Ecclesiastes within a two or three verses of my Text, concerning vowes to bee made in Gods House: "When thou vowest a vow, deferre  
 "not to pay it—— Better it is, then shouldst  
 "not vow, than vow and not pay. Suffer not  
 "thy mouth to cause thy flesh to sin, neither say  
 "then **BEFORE THE ANGEL**, It  
 "was an error—— that is, Let not such a foolish excuse come from thee in the house of God, before the holy Angels. For note, that the word *Angel* may be taken \* collectively, for more than one.

\* As tree for  
 trees, leafe for  
 leaves, Gen. 3.  
 2, 7, &c.

For this cause all the curtaines of the tabernacle were filled with the pictures of Cherubins, and the wals of Solomons Temple within with carved Cherubins; the Ark of the Testimony overspread and covered with two mighty Cherubins, having their faces looking towards it and the Mercy-seat (*Exodus*) with their wings

wings stretched forth on high, called *Heb.* 9. 5. *The Cherubins of glory*, that is, of the divine Presence: all to signifie, that where Gods sacred Memoriall is, the ensigne of his Covenant and commerce with men; there the blessed Angels out of duty give their attendance.

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Nor is it to be overpassed, that the Jews at this day continue the like opinion of their moderne places of worship: namely, that the blessed Angels frequent their assemblies, and praise and laud God with them in their Synagogues; notwithstanding they have no other memoriall of his there, than an imitative one onely; to wit, a Chest with a volume or roll of the Law therein, in stead of the Ark with the two Tables. For thus speaks the *Seder Tephilloth* or Forme of prayer used by the Jewes of Portugal: "O Lord our God, the Angels  
"that supernall company, gathered together  
"with thy people Israel here below, doe crowne  
"thee with praises, and all together doe thrice  
"redouble and cry that spoken of by thy Prophet:  
"Holy, Holy, Holy Lord God of hosts, the whole

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*“earth is full of his glory. They allude to I-  
sayaes Vision of the Glory of God, above-  
mentioned.*

You will say; Such a presence of An-  
gels perhaps there was in that Temple un-  
der the Law; but there is no such thing in  
the Gospell? No? why? Are the Memo-  
rials of Gods Covenant, his *Insignia* in the  
Gospell, lesse worthy of their attendance,  
than those of the Law? or have the Angels,  
since the nature of man, Jesus Christ our  
Lord, became their Head and King, got-  
ten an exemption from this service? Sure-  
ly, not. *St. Paul*, if we will understand  
and beleieve him, supposes the contrary, in  
his first Epistle to the Corinthians, chap.  
11. vers. 10. where treating of a comely  
and decent accommodation to be obser-  
ved in Church assemblies, and in particu-  
lar of womens being covered or veiled  
there, he enforces it from this presence of  
Angels. *“For this (saith he) ought the wo-  
“man to have a covering on her head, Διὰ τοὺς*  
*“ἀγγέλους, because of the Angels; namely,*  
*which are there present. For otherwise the*  
the



the reason holds not, that she should more be covered in the Place of Prayer, than any where else, unlesse the Angels be more there, than elsewhere. This place much troubleth the Expositors: But see, what it is, to admit a truth: for now there is no difficulty in it.

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And that the ancient Fathers conceived no lesse venerably of their Christian Orationes in this particular, than the Jews did of their Temple, appears by St. Chrysostome, who is very frequent in urging an awfull and reverent behaviour in Gods house from this motive of Angelicall presence. As in his Homily \* 36. in 1 Cor. where reproving the irreverent behaviour of his Auditory in that Church, in talking, walking, saluting, and the like, (which he saith, was peculiar unto them, and such as no Christians elsewhere in the world presumed to do) he enforces his reproof, with words that come home to our purpose:

\* In Morali.

“Non tñ strina, inquit, neque unguentaria of-  
ficina, neque ulla alia opificum qui sunt in so-  
ro, taberna, est Ecclesia; sed Locus Angelo-  
rum,

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“rum, *Locus Archangelorum, regia Dei, ipsum*  
 “*cælum.* The Church (saith he) is no Bar-  
 “bers, or Drug-sellers shop, nor any other craft-  
 “mans or merchants workhouse or warehousse  
 “in the market place; but the place of Angels,  
 “the place of Archangels, the palace of God, bea-  
 “ven it selfe.

And in his 4. Horn. *de incomprehensibili*  
*Dei natura*, towards the end; “*Cogita a-*  
 “*pud quem proximè stas, quibuscum invoces*  
 “*Deum; scil. cum Cherubim, cum Seraphim,*  
 “*cum omnibus cæli Virtutibus: animadvert*  
 “*quos habeas socios: satis hoc tibi sit ad sobrie-*  
 “*tatem, cum recorderis te corpore constantem,*  
 “*& carne coagmentatum admitti cum Virtu-*  
 “*tibus incorporeis celebrare omnium Dominum.*  
 “Think neare whom thou standest, with whom  
 “thou invokest God; namely, with Cherubims  
 “and Seraphims, and all the Powers of heaven:  
 “consider but what companions thou hast: let  
 “it bee sufficient to perswade thee to sobriety,  
 “when thou remembrest, that thou, who art com-  
 “pounded of flesh and bloud, art admitted with  
 “the incorporeall Powers, to celebrate the com-  
 “mon Lord of all. But all this you will say,  
 the

the Angels may doe in Heaven: well, let it be so, yet is it not altogether out of our way: but the next places I shall bring, will not be so eluded.

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Namely that in his 35. Homily upon the Epistle to the Hebrewes, against those that laughed in the Church: "*Regiam quidem ingrediens, & habitu, & aspectu, & incessu, & omnibus aliis te ornas & componis. Hic autem vere est Regia, & plane hic Italia qualia cœlestia, & rides? Atque scio quidem, quod tu non vides. Audi autem, quod ubique adsunt Angeli, & maxime in Domu Dei assistunt Regi, & omnia sunt impleta incorporeis illis Potestatibus. When thou goest into a Kings Palace, thou composest thy selfe to a comelinesse in thy habit, in thy look, in thy gate, and in all thy whole guise. But here is indeed the Palace of a King, and the like attendance to that in heaven, and dost thou laugh? I know well enough thou seest it not. But heare thou me, and know, that Angels are every where, and that, chiefly in the house of God, they attend upon their King, where all is filled with incorporeall Powers.*"

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The like unto this you shall find in his  
24. Homily upon the Acts of the Apostles.  
"Knowest thou not, that thou standest here with  
"Angels, that with them thou singest, with  
"them thou laudest God with hymnes? and dost  
"thou laugh? See the rest.

I will alledge but one passage more of  
his, lest I should grow tedious, and that is  
out of his 6. Book *de Sacerdotio*, not very  
far from the beginning, where speaking  
of the time when the holy Eucharist is ce-  
lebrated: "τοτε (saith he) & ἄγγελοι παροψή-  
"σαντες τῷ ἱερεὶ, καὶ ὅλον τὸν οὐρανὸν ἄνωγαν  
"ἐπὶ τὸν Θεόν, καὶ ὅτε τὸ θυσιαστήριον ἀνέστη  
"τόπος αὐτῶν μὲν τὸ καὶ ἄλλοι. Then the Angels  
"stand by the Priest, and the whole Quire re-  
"sounds with celestiall Powers, and the place  
"about the Altar is filled with them, in honour  
"of him who is laid thereon, that is, of his Me-  
moriall. Compare with it a like passage in  
his 3. Hom. *de incomprehensibili Deitatura*;  
Item Hom. 1. *de verbis Isaie*.

S<sup>t</sup>. Ambrose acknowledgeth the same in  
c. 1. Luc. "Non dubites assistere Angelum,  
"quando Christus assistit, Christus immolatur.

Yea

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Yea *Tertullian* (in whose time, which was within 200. yeares after Christ, some will scarcely beleeve, that Christians had any such places as Churches at all) if I understand him, intimates as much in his *lib. de Oratione* c. 12. where reprehending the irreverent gesture of some in sitting at the time of prayer in the Church: “*Siquidem*”  
 “(saith he) *irreverens est assidere sub conspe-*”  
 “*ctu, contraque conspectum ejus, quem cum ma-*”  
 “*xime reverearis ac veneris: quanto magis*”  
 “*sub conspectu Dei vivi, ANGEL O adhuc*”  
 “*ORATIONIS adstante, factum illud*”  
 “*irreligiosissimum est; nisi exprobramus Deo,*”  
 “*quod nos oratio fatigaverit? If it bee an irre-*”  
 “*verent thing to sit in the sight and before him,*”  
 “*whom thou in a speciall manner honourest and*”  
 “*reverencest: how much more is it an act most*”  
 “*irreligious to doe it in the presence of the li-*”  
 “*ving God, the ANGEL OF PRAYER*”  
 “*yet standing by; unlesse we upbraid God, that*”  
 “*wee have wearied our selves with praying?*”  
 Marke, In the presence of the living God, the Angel of prayer standing by] that is, in the presence of the living God specified by his



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Angel; the latter being an explanation of the former. It is like unto that in this chapter of my Text; *Say not thou before the Angel; It was an error*: yet I beleeve not borrowed thence; forasmuch as the Lxx, whose translation *Tertullian* was onely acquainted with, and every where followes, have no mention of Angel in that place, but of God, rendring it; Μη εἰπὼς πρὸς τὸ θεῶν, *Say not before the presence of God.* Which shewes how they understood it.

I cite the passages of these Fathers thus at large, lest I might to some seeme to broach a novelty. And though some of those of *S. Chrysostome* be hyperbolically expressed, yet for the maine and substance of what he intended, I beleeve it to bee true, and ground my beleeve upon the authority of *S. Paul* before alledged, Διὰ τοῦς ἀγγέλους, *Because of the Angels.* If any shall say, whatsoever were then, they will not beleeve there is any such kinde of presence in our Churches now: I must tell them; If it be so, it is because of our irreverent and unseemly behaviour in them, which makes those

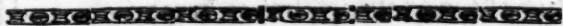
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those blessed spirits loath our companie. For though they be invisible and incorporeall creatures, yet can they not look into our hearts, (that is God their Masters prerogative) but are witnesses of our outward behaviour and actions onely; and it was a case of externall decorum, wherein the Apostle mentions this presence of theirs for a motive or reason: "*For this cause ought the woman to have a covering on her head, because of the Angels.* For they love not to behold any thing that is uncomely and unbeseeming, but flye from it: and if we lose their company, the best members of our congregation are wanting.

Thus you have heard what is the dignity and prerogative of Gods House. Who now that considers and beleeves this, (and there was a time when it was beleeved) will not say with the Patriarch *Jacob*, when he saw the Angels ascending and descending at Bethel, *Quam reverenda sunt haec loca!* How reverend are these places! For every Place where the Name of God is recorded is Bethel, where the Angels of God are

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ascending and descending, that is, God in a special manner present and meeting with men. How seemly therefore, orderly and awfully should we compose our selves in them? how reverent should our manner be at our coming into them? which is the second thing I propounded to speake of. Thus much therefore of Gods House; I come now to the Duty of those who come thither; *Looke to thy feet when thou comest to the House of God.*



## SECTION 3.

**L**OOK TO THY FEET,  
 שׁוּב רגלֶיךָ: for so the *Cethib* or  
 textuall reading hath it; the Ma-  
 sorites in the margine note ano-  
 ther reading רגל in the singular number.  
 But which way soever of the two it bee  
 read, the sense is still the same; *Look to thy*  
*foot* being to be expounded plurally *Look to*  
*thy feet*, as in other places of Scripture. The  
 symbollicall application of this precept to  
 the purifying and ridding the minde of  
 corrupt

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corrupt and fleshly thoughts, though it be usefull, and the thing it selfe true, yet I will let passe, as being not argumentative; and betake my self wholly to the *ὑποσυστατικόν* or literall meaning, which the symbollicall or tropologicall signification destroyeth not, but presupposeth. The meaning therefore in generall is: *Have a care, that thy feet be as they should be, when thou goest, (or comest) to the house of God.* But what is that? Most of the Interpreters (saith *Aben Ezra*) compare it with that which is said of *Mephibosheth*, *2 Sam. 19.* *וַיֵּלֶךְ וְלֹא יָחַץ בְּרַגְלָיו* *He did not his feet,* that is, *He washed them not.* So here, *Look to thy feet, when thou goest to the House of God,* is as much as to say, *Come not into Gods House *illocis pedibus*, with unwashed feet.* This is true, but goes not far enough. For I suppose here is an allusion in particular to that rite of *Discalceation* used by the Jews and other nations of the Orient, at their coming into sacred places; namely, that whereof the Lord spake to *Moses*, *Ex. 3.* and againe to *Iosua*, *Ios. 5.* *Exue calceamenta tua de pedibus tuis; locus enim in quo*  
*stas,*

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“*stas, terra sancta est. Put thy shooes from off thy feet; for the place whereon thou standest is holy ground.*”

For although the verb *ἵστημι* here used, signifies properly *motum à loco*, that is, *to goe*; and not *in locum*, *to come*, (in which respect the rite of washing the feet perhaps, being a preparatory act, might agree better with it) yet is it not alwayes so used: besides, it is an usuall trope in Scripture, *ex antecedente intelligere consequens*; which hath place here. That whereby I gather it, is because the precepts following my text, whereunto this word of motion belongs *ὁ νόμος*, (*i. in common*) are, not of things to be done, when we are going to the House of God, but when we are come thither: as, “*When thou comest to the House of God, be not rash nor hasty to utter any thing before God, &c.*” “*When thou comest to the House of God, and makest a vow before him, defer not to pay it, ——— neither say thou before the Angel, &c. ———*” To which may be added the latter part of my text, *When thou comest to the House of God, be more ready to heare, or obey,*



obey, than to offer the sacrifice of sooles. All, as you see, are of things to be done, when we are come unto Gods house. Therefore *ἡν ἔκαστος* which is common to them; should rather note *motū in termino ad quem*; not when thou goest, but when thou comest to the House of God; and accordingly this admonition of care to be had of the feet, to intend something to be observed, when we come there, rather than when we are going thither. Which was, as I have said, among the Jews and other Nations, of the Orient especially, that rite of Discalceation, or putting off their shooes, still used and continued amongst them unto this day, when they come into their Temples and sacred places.

Which that I affirme not without good warrant, in case any one shall doubt thereof, these testimonies following will sufficiently evidence; First, that symbole of *Pythagoras, ἀνὰ πόδας ἵσταται καὶ προσκύνει*; **OFFER SACRIFICE AND WORSHIP WITH THY SHOES OFF.** What mysticall or symbollicall sense

See 3.

Accordingly the vulgar Latin hath *ingrediens Domum Dei.*

Apud Iamblich. Protrept. 22.

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he intended, I enquire not: but it is plaine, his expression alludes to some such custome then used by those who came to worship in the Temples of their gods.

Edit. Paris. p.  
95.

Wherein that my collection failes mee not, *Iustin Martyr* will beare me witnesse in his second Apol. where he tels us, That those who came to worship in the Sanctuaries and Temples of the Gentiles, were commanded by their Priests *ἐνδύσασθαι*, i. to put off their shooes. Which their gods learned (saith he) by way of imitation, from that which the Lord spake to *Moses* out of the flaming Bush: "*Loose thy shooes from off thy feet, for the place whereon thou standest is holy ground.*" This testimony for the antiquity of the practice is without exception. Yet by the Fathers good leave I am prone to think, that those words unto *Moses* gave not the first beginning unto it, but were an admonition onely of the divine presence, thereby commanding the rite then accustomed in places so hallowed: and that therefore it was rather, as other religious rites, derived unto the Gentiles by

tra-

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tradition from the Patriarchs before Moses; of whom both the Jews; and those Nations of the Orient, which agreed with them in this custome, were descended. Concerning whose present custome, Drusius in his notes upon Iosua affirmeth, "*Quod etiam nunc apud plerasque Orientis gentes, piaculum sit, calceato pede Templorum pavimenta calcasse*: That even to this day, among most of the nations of the Orient, it is reputed a pious crime, to tread upon the pavements of their Temples with their shoes on their feet.

For the Jews in particular, that this rite of veneration was anciently used by them in places sanctified by the divine presence, Maymonides puts us out of doubt, telling us in his *Beih habechirah*, cap. 7. "*That it was not lawfull for a man to come into the mouth-taine of Gods House, with HIS SHOES ON HIS FEET, or with his staffe, or in his working garment, or with dust on his feet, and the like.* The same hath Rabbi Solomon upon the 19. of *Leviticus*, vers. 30.

It is further confirmed by their modern practice in their Synagogues; even here in

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these Westerne and colder parts of the world: where though no such custome be in use, as in the Orient, nor our manners with conveniencie capable thereof; yet they still observe it, as farre as the guise of the West will permit them; an argument it descends unto them by a strong and rooted tradition from their forefathers. My author is Buxtorf Synagog. Iudaic. lib. 5. c. 5. where he hath these words: "*Ante Synagoga vel Scholam ipsorum ferrum quoddam habent immuratum; ad quod quilibet calceos immundos, aut carnosos abstergere tenetur; id-que Solomonis auctoritate, qui, Custodi, ait, pedem tuum. — Quisquis crepidis indutus est, is eas immundas de pedibus suis detrahere tenetur. — prout scriptum est; Solve calceamenta tua de pedibus tuis, &c. .i. Before their Synagogues they have a certaine iron fastned in a wall, whereat every one is bound to make cleane his foule or dirty shooes; and that by the authority of Solomon, who saith, Look to thy foot, &c. Whosoever hath slippers on, is bound, they being foule, to put them quite off, (viz. before he enters into the Synagogue)*"

"gogue) according as it is written: Loose thy  
"shoes from off thy feet, &c.

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And for the Mahumetans, what they  
doe in their Mosquees, Bartlemew Georgi-  
ver, who was a long time a captive a-  
mongst them, can best informe us, in his  
Book *de ritu & ceremoniis Turcarum*. "Qui-  
"cunque (saith he) *veniunt ad orationem, de-*  
"benit *abluerе manus, pedes, &c. postremo ter*  
"spargunt *aquam super capita, recitando hec*  
"verba, *ELHEMDV LILLANI*,  
"(.i. *gloria Deo meo:*) Deinde *exutis calcea-*  
"mentis *Patismagh dictis, ilisque ante ja-*  
"nuam *Templi relictis, introeunt, alii NV-*  
"DIS *PEDIBVS, alii habentes munda*  
"calceamenta *Mesib dicta. .i. Such as come to*  
"pray, *their duty is first to wash their hands,*  
"feet, &c. *at last they sprinkle water over their*  
"heads thrice, *repeating these words, ELHEM-*  
"DV *LILLANI, that is, Glory be to my*  
"God. Then putting off their shoes, called  
"Patismagh, and leaving them before the  
"doore of the Temple, they enter some bare-  
"footed, others having a cleane kinde of San-  
"dall, which they call *Mesib*: namely as the



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custom is with us, when we pull off our hats, to weare a cap.

Lastly, that wee may not want an instance among Christians : *Zaga Zabo* an Æthiopian Bishop, sent Ambassador from *David* King of the Abyssines to *Iohn* the 3. King of Portugal, above an hundred years since ; in his Description of the Religion and rites of the Abyssine Christians, thus informes us : "*Prohibitum est apud nos* (saith he) *ne aut gentes, aut canes, aut alia bujusmodi animalia, in Templis nostris intrent. Item non datur potestas nobis adeundi Templum, nisi NVDIS PEDIBVS ; neque licet nobis in ipso Templo ridere, obambulare, aut de rebus prophanis loqui, neque spuerere, aut screare in ipso Templo. Quia Ecclesie Æthiopum non sunt similes terra illi, ubi populus Israel comedit Agnum paschalem decedens ab Ægypto (in quo loco, propter terræ pollutionem, iussit eos Deus comedere indutos calceamentis & zonis accinctos) sed similes sunt monti Sinai, ubi Dominus locutus est Mosi, dicens : Exue calceamenta tua de pedibus tuis, quoniam terra quam pedes tui premunt, sancta est. .i. It is*  
*"probi-*

“prohibited amongst us, that either Pagans or  
 “dogs, or any other beasts should come into our  
 “Churches. Moreover, it is not permitted to  
 “us to goe into the Church, but BARE FOOTED;  
 “nor is it lawfull for us in the Church  
 “to laugh, or to walk up and down, or to speak  
 “of secular matters; nor to spit, hawk or hem  
 “in the Church. Because the Churches of Æ-  
 “thiopia are not like unto that Land, where  
 “Moses, ready to depart out of Egypt, eat the  
 “Paschal Lamb (where, because of the pollu-  
 “tion of the country, God commanded them to  
 “eat it with their shooes on their feet, and their  
 “loynes girded) but they are like unto Mount  
 “Sinai, where God spake unto Moses, saying;  
 “Put off thy shooes from thy feet for the ground  
 “whereon thy feet treadeth is holy. Thus Za-  
 ga Zabo of the Abyssine Christians, where-  
 of he was a Bishop. And till the contrary  
 be shewed me, I am prone to beleeeve that  
 some other Christians of the Jacobite sect  
 may have the like custome, as it is certain  
 that in most of their rites they agree with  
 them.

Now the religious guise of the Jewes  
 and

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*\* Eadem plane  
 Iudeorum ma-  
 gistri prohibent  
 a suis in Syna-  
 gogis fieri, apud  
 Maimonidem  
 Misna Part. 1.  
 lib. 2. Tract. 7.  
 De benedictio-  
 nibus & con-  
 secr. per preces  
 que & in Tem-  
 plo olim obser-  
 vari soli: a.  
 Et Greg. Na-  
 zian. in orat.  
 fun. pro patre  
 laudat matrem  
 suam Nonnam,  
 quod in Templo  
 Dñi ne vocem  
 quidem emitte-  
 ret nisi de rebus  
 mysticis & di-  
 vinis neq. e un-  
 quam tergum  
 altari obverte-  
 ret, aut sacrum  
 parimentum  
 conspueret.  
 De quibus Læ-  
 stor pro prae-  
 sentia sua sta-  
 tuat, an & qu-  
 usq. nobis imi-  
 tari conducit.*

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and other Nations of the Orient, having anciently beene (and still being) such as you have heard, when they entred into their Temples, or remained in them; the words of my text, *Look to thy foot or feet*, being taken for an expression borrowed from, and alluding thereto, will have the same sense; as if we, inflecting them to our manners, should say, *Look unto thy head* (*i. have a care thy head be fitted as it ought to be*) *when thou comest into the House of God*; meaning that he should put off his hat, or be uncovered, when he comes thither, and use such other reverence, as is wont to accompany it. For know, that the Holy Ghost, mentioning or specifying but one rite, is yet so to be understood, as implying therewith the rest of the same order accustomed to goe with it; according to that usuall trope of Scripture, by a part, or that which is more notable or obvious in any kinde or rank of things to imply the rest; the rule whereby we interpret the Decalogue, and is the more fitly appliable here, because this guise of Discalceation was a leading

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leading ceremonie to the other gestures of sacred veneration then used, as that of *putting off the hat* (in civill use at least) is wont to be with us. Not as if *Solomon* or the Holy Ghost in this Admonition intended the outward ceremonie onely, and no more, (that were ridiculous to imagine) but the whole act of sacred reverence commenced in the heart and affection, whereof this was the accustomed and leading gesture: to wit, the very same, and all that which the Lord commandeth in that originall law, *Levit. 19. 30. Sanctuarium meum reueremini*, *Reverence my Sanctuary*; which *Ionathans Targum* explaineth; *Ye shall goe to the House of my Sanctuary with reverence*; *Solomon* paralleleth here with, *Look to thy foot when thou goest to the House of God*. For so is the maner of Scripture almost everywhere, under the name of the gesture onely, to understand and imply the whole durie of veneration, which such gesture representeth and importeth.

But as this is most true, so is it on the other side as false, if any shal from hence collect,

anotmoh

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That

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That therefore the outward worship may securely bee neglected (in time and place where and when it may be done) so the inward be performed. Nay the contrary follows. For if the inward worship be chiefly intended, when the outward or bodily is onely named, as it is granted; is it not then absurd to imagine, that where that which is not expressly named is meant, therethat which is only mentioned should be excluded? Nay surely, where the outward is mentioned (as here in my Text) there no doubt, but the outward, in one kinde or other, is a part of the dutie commanded, whatsoever besides it bee intended. And because it is a disease almost proper to our time (for our forefathers were mostly sick of the other extreme) so farre to sleight and disesteeme (that I may not say, disdaine) the worship of God by the body, as to think it may be omitted and neglected, even in time and place convenient, as in Gods House and publick service, without all guilt of sinne: Give me therefore leave to propound a few considerations,



derations, for the cure of such as are sick of that maladie. For as that which seemes but some lighter symptome at the first, if the cure thereof be neglected and contemned, often times proves fatal, and destroyes life it selfe; so may this. I would have them therefore consider;

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1. That we all looke not onely for the glorification of our soules, but of our bodies in the life to come: Now a reward presupposeth a work. It is meet and right therefore we should worship and glorifie God here in this life with the bodie as wel as the soule, if we looke that God should one day glorifie both.

2. That as the outward worship without the inward is dead, so the inward without the outward is not complete; even as the glorification of the soule separate from the bodie is not, nor shall not be consummate, till the bodie be againe united unto it.

3. That those who derogate so much from bodily worship, in the service of the true GOD, as kneeling, bowing, and the like, make by consequent Ido-

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lattrie a sin farre lesse hainous in degree than it is. For is not Idolatrie to communicate that honour with a creature, which is due unto the Creator alone? By how much therefore the worship of gesture and posture is lesse due unto God, whē we do our homage unto him; by so much is the sin the lesse hainous and grievous, when the same is given unto an Idol. For I beleeve, they vvill not deny, but part of the sin of Idolatrie consists even in the outward worship given unto an Idol, as kneeling, bowing, and falling down before it, and the like.

4. Lastly, that although bodily worship, being considered in it self, be one of the *minora legis*, of the lesser things of the law, and the honour done unto God thereby of no great value (though not of none) in his sight: yet may a voluntary and presumptuous neglect, even of so small a duty, be a great and hainous sin; because such a neglect proceeds from a prophane disposition and election of the heart. For a sin is not alwayes to be esteemed according to the value of the duty omitted, but from the hearts

hearts election in omitting it. *Non est bonum per se* (saith Seneca) *munda vestis, sed munda vestis electio, quia non in re bonum est, sed in electione*: that is, *A cleane garment hath no goodnesse of it selfe, but it is the election of a cleane garment which commendeth; because the goodnesse consists not in the thing, but in the election thereof.* So say I here: it is not the value or merit of the work, which aggravates the sin in omitting the doing thereof, but the election not to doe it.

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Epist. 93.

Now therefore to returne to my hypothesis. By that which hath beene delivered it appeares, That it is not onely lawfull to use some reverentiall gesture, when wee come into Gods House (which yet some think, they are very liberall, if they grant) but that it is a duty commanded by God himselfe, and so no will-worship: As namely in that divine admonition given first to Moses, and afterwards to Iosua; *Put thy shoes from off thy feet, &c.* in that Law, *Reverence my Sanctuary*; in this instruction by Solomon, *Look to thy feet when thou comest to the House of God*: That the Saints and

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\* Seneca lib. 7.  
nat. 99. c. 30.  
Intramus Tem-  
pla composui,  
ad sacrificium  
accessuri vul-  
tum submitti-  
mus, togam  
adducimus, in  
omne argu-  
mentum mode-  
stiae fingimur.

people of God in the old Testament, and Christians in the New, have used such reverence: That the neglect thereof is condemned of prophanenesse, by the practice of Jews, \* Gentiles, Pagans, Mahumetans, all Religions whatsoever. If any be to bee excepted (*pro pudor* & *dolor*) it is our selves,

But without doubt, in this we are not in the right, nor was it so from the beginning. Whatsoever is dedicated unto God, in generall, or (to speake in the phrase of Scripture) whatsoever is called by his Name, that is, is His by peculiar relation, ought to be used with a different respect from things common: and Gods House (as you have heard) hath something singular from the rest. Should wee then come into it, as into a Barne or Stable? It was not once good manners so to come into a mans house. For our blessed Saviour, when he sent forth his Disciples to preach the Gospel, Mat. 10. said, *εἰσέλθετε εἰς τὰ οἶκα, ἀσπάζεσθε αὐτούς*, when ye enter into an house, salute it. Why should we not thinke it a part of religious manners to doe something

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thing answerable, when we come into the House of God? that is, to *blesse* the Master thereof (you know, how farre that word extendeth) and if not to say, *God be here*, (which hath beene the forme, and is somewhere still, when we enter into a mans Houle) yet to say with *Jacob* at *Beth-el*, *God is here*, and to testifie in some manner or other, as the Saints of God were wont to doe, that we acknowledge it; and that both at our first coming thither, and while we continue there; for the one followes from the other. And because I paralleled before that Orientall rite of Disca- ceation (whereunto I supposed the words of my Text to have reference) with ours of uncovering the head, by the name of a *lea- ding* ceremonie: if any shall therefore ask me, what other gesture I implied thereby, as fitting to accompany this, in the case we speak of: I answer, That belongs to the discretion of our Superiours, and the au- thority of the Church to appoint; not to me to determine. For here, as in other ce- remonies, the Church is not tyed, but hath liberty



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liberty to ordaine (having respect to the analogy of the old Testament) what she shall judge most suitable and agreeable to the time, place, and manners of the people where she lives. But if I may without offence or presumption, speak what I think; then I say, That adoration, or bowing of the body, with some short ejaculation, (which the Church of Israel used in their Temple, together with discalceation, and which the Christians of the Orient use at this day, and time out of minde have done at their ingresse into their Churches) is of all other the most seemly, ready and fitting to our maners: which yet I submit: namely, according to that of the 132. Psal. ver. 7. *“Introibimus in Tabernacula ejus, incurvabimur nos scabellum pedum ejus:”* We will goe in *“to his Tabernacle, and worship before (or toward) his Footstool;”* that is, the Ark of the Covenant or Mercy seat; which you shall finde thus styled, 1 Chron. 28. 2. *“And according to that Psal. 3. 8. “I will enter into thine House in the multitude of thy mercies; in thy feare will I worship toward thy*

*"thy holy Temple, (.i. Naor; for they stood in the Courts when they worshipped) which is the forme the Jewes use at this day, when they come first into their places of worship, and so might we too, for any thing I know. The ordinary forme among the Greekes is that of the publican, God be mercifull to me a sinner: yet sometimes they premise this of the Psalme before it.*

Se<sup>c</sup>t. 4.

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**A**ND thus I have done with the first part of my text, which for distinction sake I called the Admonition: I come now to the second, which I termed a Caution; *"Be more ready to obey, than to offer the sacrifice of fooles:* as much as to say, Preferre not the secundary service of God before the first and principall. Our translation hath, *Be more ready to heare, than, &c.* whereby some have taken occasion childishly to apply this Scripture against that custome of a short and private prayer at our first com-

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ing into the Church, before we joine with the congregation. For we should (say they) rather heare and listen to what the Minister is reading or speaking (as *Solomon* here bids us) than at such a time to betake our selves to any private devotion; which, say they, is but *the sacrifice of fooles*. But I would themselves who thus argue, were as wise as they should be. For if they were, they would consider, both that *Solomon* (according to the time wherein he spake) must needs meane of another kinde of Sacrifice, than what so loose a notion importeth; namely of such as were then used in the Temple he had built; and besides that this sense of theirs directly thwarts the purport and meaning of the words going before: which is, that we ought to use some signe of reverence when we come into the house of God; such, as according to the custome of the West, is this. But though none of these things were, yet would this text be nothing to their purpose. Forasmuch as by *Hearing* in this place is not meant auricular hearing, but practicall, that is, obedience

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ence to Gods commandments, according as the Vulgar hath, "*Melior est obedientia quam victima stultorum*. For it is the same with that proverbial sentence of Scripture, *Obedience is better than sacrifice*; which Samuel used in that bitter reproofe of K. Saul, for sparing *Agag*, and the best of the spoile of the Amalekites, upon a pretence of sacrificing to the Lord in Gilgal. "*Hath the Lord (saith he) as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? behold, to obey is better than sacrifice, and to hearken than the fat of rams*. The word here twice rendered *obey*, is *your* the same which is in my text, and it is an ordinary signification thereof in Scripture. The case is cleere.

1 Sam. 15.

But was not the offering of Sacrifice, will some man say, part of the obedience due unto the divine Law? How come they then to be thus opposed one to the other? Give mee leave therefore, before I give my full explication of this passage, to enquire and consider of some others, of much more difficultie in this respect, yet

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their meaning conducing to the understanding of this.

There are divers places in Scripture disparaging and vilifying sacrifices; yea so farre, as if sacrifice were a service, which God neither appointed nor approved. As Psal. 51. "Thou desirest not sacrifice (saith David,) else would I have given it thee; but thou delightest not in burnt-offerings. The sacrifice of God is a troubled spirit: a broken and contrite heart, O God thou wilt not despise. Hosca 6. 6. I will have mercy and not sacrifice. Michah 6. vers. 6, 7, 8. Wherewith shall I come before the Lord, and bow my selfe before the most High? shall I come before him with burnt-offerings, with calves of a yeare old? 7. Will the Lord be pleased with thousands of rams, and with ten thousands of rivers of oyle? shall I give my first borne for my transgression, the fruit of my body for the sin of my soule? 8. Ele hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Nay Ier. 7. ver. 21, 22. he seemes to say expressly,



pressly, that he never commanded them : Sect. 4.

“ Put (saith he) your burnt-offerings unto your  
 “ sacrifices, and eat flesh. For I spake not unto  
 “ your Fathers, nor commanded them, in the day  
 “ that I brought them out of the land of Egypt;  
 “ concerning burnt offerings and sacrifices: But  
 “ this thing commanded I them, saying, Obey my  
 “ voice, and I will be your God, and ye shall be  
 “ my people: and walke ye in the wayes that I  
 “ have commanded you, that it may bee well  
 with you.

Yet nothing is more plaine, than that  
 God ordained Sacrifices at Mount Sinai.  
 How then shall this difficulty be resolved?  
 Some, and those of the ancients too, have  
 affirmed, that these ordinances of Sacrifice  
 were not given to Israel at first, nor *prima*  
*intentione Dei*; but were (as they call them)  
*enclitica, superinducta*, afterwards imposed  
 upon them, when they had committed  
 idolatry in making and worshipping the  
 golden Calf. But the contrary to this is al-  
 so apparant. For to passe by *Cain* and *Abels*  
 sacrifices, and the sacrifices of *Noah* and *A-*  
*brahim*; when the Lord pronounced the

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Decalogue from Mount Sinai, he added this, as it were an appendix thereto: "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold: Onely an Altar thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace-offerings, thy sheep, and thine oxen, &c. and this before Moses came downe from the Mount, or the Calfe was yet made. Nay, more than all this, when Moses and Aaron were sent unto Pharaoh, the effect of their Embassie was, "The God of the Hebrewes saith, Let my people go, that they may sacrifice unto me, three dayes journey in the wilderness. And when Pharaoh would have given them leave to have sacrificed to their God in the Land: No (saith Moses) we will go three dayes journey into the wilderness, and there sacrifice to the Lord our God, as he hath commanded us. What shall we answer then to those passages of Scripture, where God disclaimeth sacrifice, saying, hee required no such service at his peoples hands; yea, that hee commanded them no such thing, when hee brought

Exod. 3. 18.  
& 5. 1, 3, 8.

Exod. 8. 27.

brought them out of the Land of Egypt? Sect. 4.

For the assoyling of this difficultie, according to the differing qualitie of the passages, which are, or may be produced to this purpose, I lay downe these three propositions. 1. That, according to the proprietic and genius of the Hebrew tongue, a Comparative sense is often expressed after the forme of an Antithesis: As in that of Isael, "*Rent your hearts, and not your garments*: that is, more, or rather than your garments. Prov. 8. 10. "*Receive my instruction, and not silver*: that is, rather than silver, as the words following teach us to construe it: "*And knowledge rather than choice gold*. Likewise in the New Testament: "*Lay not up treasures for your selves on earth, but lay up for your selves treasures in heaven*. 1. Treasures in heaven, rather than treasures on earth, have more care to lay up the one, than the other.

According to this construction onely, without more adoe, some of the aforesaid passages will be discharged of their difficulty: as namely that of *Hosea*, "*I desired*  
"mercy

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"mercy and not sacrifice, .i. more or rather than sacrifice; as the following words give us to understand, which are: "*And the knowledge of God more than burnt-offerings*; and according as the same sense is elsewhere expressed; as Prov. 21. 3. "*To do justice and judgement is more acceptable to the Lord, than sacrifice*. But all will not be thus salved.

Wherefore I lay down this second proposition; That *antecedenter* it is true, that God commanded not sacrifice should be offered unto him, neither when the Law was given, nor before, but *consequenter*, consequently onely. For the understanding whereof, we must know, That Sacrifice was a rite whereby men renewed a covenant with God, by making attonement for their sinne. Therefore it presupposed a breach and transgression of the Law. But the will of God was not, that men should transgress his Law, and violate the covenant he had made with them, but that they should observe and keep it; which if they did, sacrifice would have no place.

place. This is that I meane, when I say, Sect. 4.  
 That God required not, nor commanded  
 sacrifice antecedently, but that men  
 should keep his Commandments. But in  
 case sinne were committed, and the Ar-  
 ticles of his covenant violated, then and in  
 such a state God ordained, and admitted of  
 Sacrifice for a rite of attonement and red-  
 integration of his covenant with men :  
 that is, he commanded Sacrifice onely *con-*  
*sequenter*, as a remedy if sinne were com-  
 mitted. And if those Ancients could bee  
 thus understood, who say, that sacrifice  
 was not ordained when the Law was  
 first given, but after it was transgressed ;  
 namely, if their meaning were onely, that  
 the ordinance of sacrifice presupposed a  
 transgression of the Law, then their asser-  
 tion were true ; but otherwise historically  
 taken, it cannot be defended. Now accord-  
 ing to this proposition is that of *Jeremy*  
*chap. 7.* to be understood, (or if there bee  
 any other like it :) "*I spake not unto your Fa-*  
*thers, nor commanded them, in the day that*  
*I brought them out of the Land of Egypt, con-*  
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cerning burnt-offerings and sacrifices: But  
 "this thing commanded I them; Obey my voice,  
 "and I will be your God, and ye shall be my peo-  
 "ple: and walke yee in all the wayes that I  
 "have commanded you, that it may bee well  
 "with you.

My third proposition is this: That when sacrifice was to be offered, in case of sinne; yet even then God accepted not thereof *primario*, primarily and for it selfe; as though any refreshment or emolument accrued to him thereby, (as the Gentiles fondly supposed of their gods) but secundarily onely, as a testimony of the conscience of the offerer, desiring, with humble repentance, to glorifie him with a present, and by that rite to renew a covenant with him. For Sacrifice (as I have said) was *oblatio federalis*. Now Almighty God renewes a covenant with, or receiveth againe into his favour, none but the repentant sinner, and therefore accepts of sacrifice in no other regard, but as a token and effect of this. Otherwise it is an abomination unto him, as whereby men pro-  
 fessed

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fessed a desire of being reconciled unto  
 God, when they had offended him, and  
 yet had no such meaning. Hence God re-  
 jects all sacrifices wherein there is no con-  
 trition, nor purpose to forsake sinne, and  
 keep his commandments, which are the  
 parts of repentance. So is to bee taken  
 that in the first of *Isay*: "To what purpose is  
 "the multitude of your sacrifices? — Bring  
 "no more vaine oblations; incense is an abomi-  
 "nation unto me — Wash ye, make you  
 "cleane, put away the evill of your doings from  
 "before mine eyes, cease to do evill — then  
 "(if you offer sacrifice unto me) though your  
 "sinnes be as scarlet, they shall be as white as  
 "snow, &c. — And that *Isay* the last:  
 "To this man I look, to him that is poore and of  
 "a contrite spirit. Hee that killeth an ox  
 "(namely otherwise) is as if he slew a man:  
 "he that sacrificeth a lamb (unless he comes  
 "with this disposition) as if he cut off a dogs  
 "neck, he that offereth an oblation, as if he of-  
 "fered bloud, he that burneth incense, as if he  
 "blessed an Idoll. And surely, he that blef-  
 seth an Idoll, is so farre from renewing a

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covenant with the Lord his God, that he breakes it. So did they, who without conscience of repentance presumed to come before him with a sacrifice, not procure attonement, but aggravate their breach.

According to one of these three senses are all passages in the Old Testament, disparaging and rejecting sacrifices, literally to be understood: Namely, when men preferred them before the greater things of the law; valued them out of their degree, as an antecedent duty; or placed their efficacy in the naked rite, as if ought accrued to God thereby: God would no longer owne them for any ordinance of his; nor indeed in that disguise put upon them were they. I will except onely one passage out of the number, which I suppose to have a singular meaning; to wit, that of David in the 51. Psalm, which the ancient translations thus expresse: "*Quoniam si voluisses sacrificium, dedissem utique; sed holocaustis non oblectaberis (vel holocaustum non acceptabis.) Sacrificium Deo spiritus contri-*"  
*bulatus, &c.* — If thou wouldst have  
 "bad

*"had a sacrifice, I would have offered it; but  
"thou wilt accept no burnt-offering, &c.* —

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For this seemes to be meant of that speciall  
case of adulterie and murder, which *Da-  
vid* here deploreth: for which sinnes the  
Lord had provided no sacrifice in his law.  
Wherefore *David* in this his pœnitentiall  
confession tells him, That if hee had ap-  
pointed any sacrifice for expiation of this  
kinde of sinne, hee would have given it  
him: but he had ordained none, save one-  
ly a broken spirit and a contrite heart:  
which, thou O God (saith he) wilt not  
despise, but accept that alone for a sacri-  
fice in this case, without which, sacrifice  
in no case, is accepted.

Now out of this discourse we are suffi-  
ciently furnished for the understanding of  
this caution of *Solomon* in my Text: *Be  
more readie to obey, than to offer the sacrifice of  
fooles*; or as the words in the Originall im-  
port, Be more approaching God with a  
purpose and resolution of obedience to  
his commandments, than with the sacri-  
fice of fooles; that is, Have a care, rather to  
I 3 approach

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approach the Divine Majesty with an offering of an obedientiall disposition, than with the bare and naked rite; but the sense is still the same, namely, the House of God at Jerusalem was an House of sacrifice, which they who came thither to worship, offered unto the Divine Majesty, to make way for their prayers and supplications unto him, or to finde favour in his sight. *Solomon* therefore gives them here a caveat, not to place their religion, either onely or chiefly in the externall rite, but in their readinesse to heare and keepe the Commandements of *God*; without which, that rite alone would availle them nothing, but bee no better than the sacrifice of fooles, who when they doe evill, thinke they doe well. For without this readinesse to obey, this purpose of heart to live according to his Commandements, *God* accepts of no sacrifice from those who approach him, nor will pardon their transgressions when they come before him. Hee therefore that makes no conscience of sinning against *God*, and yet thinks



thinks to bee expiate by sacrifice, is an ignorant foole; how wise and religious forever he may thinke himselfe to be, or appeare unto men, by the multitude or greatnesse of his sacrifices. The reason, because the Lord requires obedience antecedently and absolutely, but sacrifice consequently onely: and then too, not *primariò*, or chiefly and for it selfe, but secundarily onely, as a testimony of contrition, and a ready desire and purpose in the offerer, to continue in his favour by obedience.

This is *Solomons* the Preachers meaning Wherein behold, as in a glasse, the condition of all externall service of God in generall; as that which he accepteth no otherwise than secundarily; namely, as issuing from a heart respectively affected with that devotion it imponeth. For God, as hee is a living God, so he requires a living worship. But as the body without the soule is but a carcasse; so is all externall and bodily worship, wherein the pulse of the hearts devotion beats not.

But

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But if this bee so, you will say, it were better to use no externall worship at all of course, as we doe the worship of the bodie in the gestures of bowing, kneeling, standing, and the like, than to incurre this danger of serving God with a dead and hypocriticall service; because it is not like, the heart will be alwayes duely affected, when the outward worship shall bee required. I answer; Where there is a true and reall intent to honour God with outward and bodily worship, there the act is not hypocrisie, though accompanied with many defects and imperfections. Here therefore that rule of our Saviour touching the greater and lesser things of the law must have place: ταῦτα ἔδει ποιῆσαι, καὶ ἡτέρα μὴ ἀφίεναι, *These things* (.i. the greater things of the Law) *we ought to doe, and not to leave the other* (though the lesser) *undone.* For otherwise, if this reasoning were admitted, a man might upon the same ground absent himselfe from comming to Church upon the dayes and times appointed, or come thither but now and then, alledging the

Matth. 23. 23.  
& Luke 11. 42.

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the indisposition of his heart to joyne with the Church in her publicke worship at other times : Or if he came thither, act a mute, and when others sing and praise God, to be altogether silent, and not open his mouth, nor to say *Amen*, when others doe. For all these are externall services; and the service of the voice and gesture are in this respect all one, there is no difference. But who would not thinke this to be very absurd? We should rather upon every such occasion rouse and stirre up our affections with fit and seasonable meditations, that what the order and decency of a Church assembly requires to be done of every member outwardly, we may likewise doe devoutly and acceptably. *These things we ought to doe, and not leave the other undone.*

But you will say, What if I cannot bring my heart unto that religious feare and devotion, which the outward worship I should performe requireth? I could say that some of the outward worship which a man performes in a Church assembly, he

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does not as a singular man, but as a member of the Congregation. But howsoever, I answer: Let the worship of thy body, in such a case, be at least a confession and acknowledgement before God, of that love, feare, and esteeme of his Divine Majesty thou oughtest to have, but hast not. For though to come before God without that inward devotion requisite, bee a sinne: yet to confesse and acknowledge, by what our outward gesture importeth, the duty we owe unto him, but are defective in, I hope is not; no more than the confession of any other sinne. For our worship, in such a case, if we will so intend it, is an act of repentance: and as the moderne Greekes are wont to call their *Adorations* *Μετανοίας*, *Repentances*; so may we in this case make ours to be; namely, as if wee said, Lord, I ought to come before thee with that religious feare, humble reverence, and lifting up of heart, which the gesture, the posture, I here present, importeth: *but Lord be mercifull to me a sinner.* If any mans heart be so prophane and irre-

ligious,

ligious, as not to acknowledge thus much: Sect. 4.  
I yeeld, that such a one. might better spare  
his labour, and not come into the presence  
of God at all. Otherwise I conclude still  
with our blessed Saviours determinati-  
on in the like case, *Those greater things*  
*we ought to doe, and not to leave*  
*the other undone.*

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FINIS.